•gods were •ye^rot* in one sense or other, if not as made in time, yet at least as produced from a superior cause.

Nothing now remaitwth, but only that we shew? how the Pagans did distinguish, and put a difference, betwixt the one supreme unmade Deity, and. all their other inferior generated gods. Which we are the rather concerned fo do, because it is notorious, that they did many times also confound them together, attributing the government of the whole world to the gods promiscuously, and without putting[1] any due discrimination be* twixt the supreme and inferior (the true whereof seems to have been this, beeausc* they supposed the supreme God, not to do all immediately, in the government of the world, hut to permit much to his inferior ministors); one* instance of which we had before in Ovid, and innumerable such others might be cited out of their most sober writers* As, for example, Cicero, in **his** first book of Laws/ " Ooonun iunnortalium vi, rations, potentate, moutc, uumim*, natura ouinm regitur;[1'] the whole nature, or universe, is governed by the force, reason, power, mind, and divinity of the immortal gods. — And again in hin wccm) book/' ** Deos e.sse dominoa ac modora tores omnium rerum, eaque quo; gcruntur, enrum geri jtr-dicio atque muuine ; eosdemque optirne degenero hominum incrcri, etquaitHquitiquoHif, quid apfat[f] quid in se admittat, qua nieote, qua pietata rrli-gioues colat, intueri; priorumquc et impiorum habere rationem ; a principio civibus suasuui

[n] I*il>. i, rap. |*IL* p. 33on» cipcr. tuni.
[f"] Lib, ii, t ,»p. \ii. p, »*!.'! 1.1,